Common-Prayer-Book

NO

Divine Service.

A

Small Curb to the Bishops Careere:

OR,

Imposed Liturgies Tryed,
The Common prayer-book Anatomized,

AND

Diocesan Bishops Questioned,

By Vavalor Powell.

LONDON,
Printed for *Livewell Chapman* to bee sold at his shop
at the Crown in Pope's Head Alley, 1680.

Common-Prayer-Book

Divine Service

Against imposing the Common-Prayer-Book, Collections out of *SM. EC. YY. MN. UUS.* Dedicated and presented to the Lords and Commons in Parliament.

IN Page 5. *that the first and purer Times knew no stinted* Liturgie, *as is appears from* Tertullian (*in* Apol. 9. cap. 30. Epist. 121.) *who saith, the Christians of those times prayed,* Sine monitore, quia de pectore: *that is, without any Prompter but their own hearts*; Austine *also telleth us,* Liberum est, *it is free for us to ask the same things in the Lords Prayer,* aliis atque aliis verbis — *sometimes one way, and sometimes another*: *and* Justin Martyr *tells us, He who instructed the people, prayed according to his ability,* p. 7. *yet have some Bishops blasphemed the spirit of Prayer, and many able, learned, conscientious Preachers have been molested, and suspended, for letting the constant flames of their fixed conceptions mount up from the altar of their zealous heart unto the Throne of grace* — p. 8. *their tongues also have raged against this way of Prayer, have sealed up the mouthes of Ministers for praying thus in publick, and imposed Penances on private Christians, for praying thus in their Families, and compelled to abjure this practice, endeavouring with raging violence to banish this Divine Ordinance from our Churches, and dwellings, professing in open Court, it was fitter for* Amsterdam *than for our Churches* — *as did Doctor* Corbet, *Mr.* Nevil; *and all this in behalf of that* Book of Common-Prayer, *the original whereof is published in that Proclamation of King* Edward *the Sixth,* p. 9. *which they so rigorously pressed, to the casting out of all that scruple it, or any thing in it, to the* (*almost*) *justling out the Preaching of the Word, and conceived Prayer, together*; — *which yet was taken out of Models from* Rome, *and hath since the first compiling of it, suffered alteration, to the worse, and so symbolizeth with the Popish Mass, as that the Pope himself was willing to have it used, if hee might but confirm it* — *for the end of it was on purpose to bring the Papists to our Churches, but rather it hath brought many of us to them, not any of them to us*; *the clogging it with Ceremonies, the often and imperti-*

now reiterating of the Lords Prayer, the ill translation of the Psalmes, and of the Scriptures; the many Phrases in the Prayer that are liable to just exception. And whereas the Minister by the Scripture is the peoples mouth to God, this Book prescribes Responsaries to be said by the people, some of which are unsuitable to what the Minister pronounceth; some of them savour of tautologies, some are made to be of so effectual to the Prayer, as that all which the Minister saith, is no Prayer without them, as in the Letany — p. 10. *Again, it is so much Idolized, as that it is accounted the only Worship of God, and is made the upholder of an unpreaching Ministry, and is cried up to the height, so that some are not ashamed to say,* That the wit of Men and Angels cannot mend it, *and that* it is a sufficient discharge of the Ministers duty to read this Book —

Abbots Church-forsakers.

The end of its first use was, not to tye godly men from exercising their gifts in Prayer; but the old Popish Priests, that by a seeming to return to our Religion, did through indulgence retain their places, from returning to the old Mass, which yet did hinder Ministers (that had the gift of Prayer in an abundant measure, as well as of Preaching) p. 16. *In Bishop* Wren's *days, who forbid all use of conceived Prayer in the Church.*

Thus much from that Book, called Smectymnuus.

That Book for its worth, and present use, is newly reprinted, Anno. 1660. *for* Jo. Rothwell.

Republished by Mr. Manton, *who prefixed his Epistle.*

In the Common-Prayer-Book unmasked, is shewed its unlawfulness.

I. Page 4. *By its Name* Liturgie, *or* Service, *so the Papists call their Mass, &c.* Chap. 1

II. Pag. 7. *By its original, taken from the Masse-book.*

1 *The Common Prayers, from the Popish Breviary.*

2 *The Administration of Sacraments, Burial, Visitation of the Sick, and Matrimony, from their Ritual.*

3 *The Consecration of the Lords Supper, the Collects, Epistles and Gospels from the Masse-book.*

4 *The Ordination of Bishops, Priests, and Deacons (which at first was joyned to the Service-book) from the* Roman *Pontifical.*

Com-

Common-Prayer-Book no Divine Service, &c.

Quest.

Whether is it lawful for Magistrates, Ministers, or any other Persons, to form, or make a stinted Liturgy, or Common-Prayer-Book, and to impose the same?

Answ. It is not lawful.

Reas. 1. Because no Magistrate, Minister, nor any other Persons under Heaven, can produce any authority for so doing; if such power can be produced from God, let *Commands*, or any *Instances* or examples thereof be shewen out of the Scriptures; if not, let any presume upon their uttermost peril to introduce the same, and whereas some say it is not forbidden in the Scriptures, that is answered more fully afterwards, under the first objection; But,

Reas. 2. Because it is forbidden, both in the *second Commandement*, and in other *Scriptures*, which I prove thus; the *Ordinances*, *Traditions*, and *Rudiments* of men in the Worship of God, are forbidden in the second Commandement (as Expositors generally affirm) [See Bishop *Andrews*, *Dod*, *Byfield*, and others on the second Commandement,] and in other Scriptures, *Deut.* 4. 2. & 12. 32. *Mat.* 15. 9. *Col.* 2. 20.

But *stinted Liturgies*, or *Common-Prayer-Books*, are the *Ordinances*, *Traditions*, and *Rudiments* of men [for no such can be proved to be (as the Doctrin and Baptism of *John*) from Heaven] Therefore *Liturgies*, or *Common-Prayer-Books* are forbidden in the second Commandement, and in other Scriptures.

But whereas it is *objected*, that the *Modes* and *Circumstances* of Worship are left to the determination of men; see the *Answer* to the second *Objection*.

Reas. 3. Because this teaches vain Worship, or to Worship God in a vain way, it being like the Traditions of the Elders, *Matth.* 15. 9. 10. *Mar.* 7. 7. 8.

Obj. *But the Jewish Elders rejected the Commandements of God, which we doe not.*

Answ. So doe all those that doe not worship God in the spirit and truth, according to his Word, *Joh.* 4. 20-24.

Reas. 4. That only which is needful (in the Worship of God) is to be made, and imposed; but a *Liturgie*, or *Common-Prayer-Book* is not needful in the Worship of God, therfore a *Liturgy*, or *Common-Prayer-Book* is unlawful to be made or imposed; the Major, or former Proposition is clearly proved, *Acts* 15. 28. the Minor or latter I prove thus.

1 The Scriptures themselves are a sufficient *Directory* and *Rubrick* to the Church of God, and to make the man of God perfect, 2 *Tim.* 3. 15, 16.

2 If it had been needful, then doubtless *Moses*, who was faithful in his House as a Servant, or Christ who was more faithful as a Son, would have enjoyned the same, but neither of them did so, *Heb.* 3. 2, 5, 6.

3 It is not necessary, because the Churches of God did thrive and grow best of all, *when* (as in the *Primitive* times) and *where* there was none.

4 Because the Ministers of Christ, and his Gospel, ought to be so gifted as not to need it, *Rom.* 12, 6, 7, 8. 1 *Cor.* 12. 6, 7, 8, 9, 10. compared with 2 *Corint.* 14. 13, 14, 15. *James* 5. 14.

Obj. *But some Ministers may be without the gift of Prayer?*

Ans. Yes, some accounted *Ministers*, but such are liker *Jeroboam*'s simpletons, and the *blemished Priests* under the Law, and the Dumb Dogs which the Prophet reproves, than Gospel Ministers.

2 King. 23. 31
Levit. 21.
Isa. 56.

Reas. 5. Because none of the godly *Magistrates* in the Old

Old Teſtament (though thoſe times did more require them than the dayes of the Goſpel) did form or enjoyn any ſuch *Liturgy*.

If it be objected, *That there were Liturgies in the Jewiſh Church, and in the dayes of the Old Teſtament.*

Anſ. Though that can hardly bee proved, yet admit there were, ſo there were *Idols*, *Altars*, *Groves*, and many ſuch things, which they *Idolatrouſly*, and *Superſtitiouſly* ſet up, without any authority from God.

Reaſ. 6. Becauſe the Churches of God are not edified thereby, and what is not to edification ought not to be in the Churches, 1 *Cor.* 14. 26. *Epheſ.* 4. 12, 16.

Obj. *But divers have gotten benefit by ſuch Liturgies?*

Anſ. So have many by the Writings of divers of the *Papiſts*, (yea *Heathens*) nay ſome have gotten good by the *Sins* of others, and by the *Judgements* that befall their ſinful Companions; as *Waldus* was converted by ſeeing his Companion fall down dead, by the immediat ſtroke, and hand of God; and one was converted by ſeeing a true Chriſtian hanged wrongfully; doth it therefore follow that a true Chriſtian (or any other man) ſhould be hanged wrongfully?

Reaſ. 7. Becauſe that which is to bee a *form*, and *rule*, ought to be a form and rule for all the Churches of Chriſt, *Acts* 15. 28. & 16. 4. 1 *Cor.* 4. 17. & 14. 33. & 16. 1. & 7. 17. But ſuch a *Form* or *Liturgy* cannot poſſibly (at leaſt probably) be formed by meer men, becauſe neither the Magiſtrates, nor Miniſters of all Nations where Churches are, can poſsibly be brought, either εἰς τὸ αὐτὸ, nor ὁμοθυμαδὸν, neither *into one place* to debate, nor *into one judgement* to determine it; an experience of this wee had in the two Nations of *England* and *Scotland* (though under the ſame King) yet the Liturgy formed for, and intended to be impoſed upon the *Scots*, was different in divers things from that eſtabliſhed in *England*.

Reaſ. 8. Becauſe the ſetting up of ſuch a form, is equal to the ſetting up of mens *Threſholds by Gods Threſhold, and Poſts by his Poſts*, by which they defiled the name of God. *Ezek.* 43. 8.

Reas. 9. No man, or men in these days, can pretend to have such an infallibility of spirit, as either to *compose*, or *enjoyn* a perfect Rule for others; and if it bee not perfect, they cannot tye any *Saint*, much less the Churches of Christ thereto: for the *rule* of faith and obedience is to bee perfect.

Reas. 10. Because, all Prayers are to be made in the Spirit, as well publick as private, *Ephes.* 6. 18. *Jude* 19. 20.

Obj. *But may not men pray in the Spirit, and use a form too?*

A. It is not denied but that good men may pray by a form, and yet in some sense pray in the spirit too; but since that it is the proper work of the *Spirit*, *to help the infirmities of the Saints*, as well in *matter*, and *expressions*, as *sighes and groans*, Rom. 8. 26. what need they use stinted forms, or how can they tye up themselves strictly to those *forms*, without limiting, stinting, and *quenching the Spirit?*

Reas. 11. Because, the forming and imposing of such a Book, is to exercise dominion over the faith of Gods people, contrary to what the Apostles did, 2 *Cor.* 1. 24.

Reas. 12. Because, if it be allowed that Rulers have such a power in one *Country*, or *Nation*, it must be granted (*A pari ratione*) that the Rulers of all Nations and Countries, (at least that profess Christianity) have power to doe so too, for their power from God is the same, (though their Principles to exercise their power be not) especially since the dissolution of the *Jewish* government. Then it will necessarily follow, That where there are *Arian Rulers* (who deny the *Divinity of Christ*) they may put up a Liturgy suitable to their Judgements; *Popish Rulers* may form and impose a *Liturgy* according to their *Popish Principles*, and so consequently all other *Rulers*, be they *Heathenish*, *Turkish*, &c. may doe the like.

Reas. 13. Because, it will also follow, that as oft as the *Governours*, or chief *Magistrates* of the same *Nation*, or *Nations*, doe alter in their opinions, the *Liturgy* must also be altered; an instance of which wee have on Record in the *Brother* and two *Sisters*, King *Edward* the Sixth,

Queen *Mary*, and Queen *Elizabeth*, who ruled by immediate ſucceſsion in the ſame Nation, and yet their three Liturgies did differ, as is yet to be ſeen.

Reaſ. 14. That which doth unavoydably expoſe many Chriſtians to ſin againſt their *Conſciences*, or to ſuffer for not ſo ſinning, is not lawful; but formed and impoſed Liturgies, doe unavoydably doe either; therefore they are not lawful; the Major none will deny, the Minor is proved thus: In all, or moſt Nations where ſuch Liturgies are (and Chriſtians too) ſome, if not moſt of them doe conſcientiouſly ſcruple either the whole *Liturgy*, or ſome part thereof, and cannot with faith, (and therefore not without ſin) *Rom.* 14. uſe conform thereunto, and if they conform not they ſuffer; multitudes of Inſtances (both of godly Preachers and Profeſſors) might be given, as in Q. *E.* K. *J.* and K. *C.* reign, where ſome were hanged (as *Barow*, *Penry*, and *Greenwood*) and many impriſoned and caſt out of their places, and neceſsitated to fly to ſtrange Countries, becauſe they could not conform to the *Rubrick*, and *Rules* in the publick Liturgies, &c.

Reaſ. 15. Becauſe the making and impoſing of ſuch a form doth maintain National Churches in the days of the New-Teſtament, which doubtleſs is contrary to the Goſpel, which ſaith, *That in every Nation hee that feareth God, and worketh righteouſneſs, is accepted of him.* And the Apoſtle ſpeaks of the Churches of *Judea*, *Galatia*, *Macedonia*, *Aſia*, but never of any National Church ſince the partition wall (between *Jewes* and *Gentiles*) was pulled down. Acts 10 35 1 Cor. 16. 1 1 Cor. 16. 19 Revel. 1. 4

Obj. *But doth not the Lord promiſe he will ſprinkle many Nations?* Eſa. 52. 15.

Anſ. Paul expounds that of the *Gentile* beleevers, who were ſprinkled with the bloud and ſpirit of Chriſt; as *Abraham* is called the father of many Nations; that is, of the beleevers in every Nation. Rom. 15. 12 Rom. 4. 17 Gal. 3. 29

Obj. *But it is ſaid, that a Nation ſhall be born in one day*, which is a Goſpel Prophecie, *Iſa.* 66. 6. & 1 *Pet.* 2. 9. *Yee are a holy Nation.*

Anſ. Some (as the *Dutch* Tranſlators) tranſlate the word *Nation* in *Eſay*, *People*, and expound it of thoſe that
1 Pet. 2. 1 are converted among the *Gentiles*, and not any whole
Rom. 11. 26 Nation; others underſtand it of the *Nation of the* Jews, and that this place relates to the laſt and general calling and *converſion* of them; and for that in *Peter*, it cannot be underſtood of any particular *Nation*, for hee writes to people of ſeveral Nations or Provinces (in ſome of which (if not in all) were many Churches) and it is evident he means there the beleevers, or godly, and hee calls them *a holy Nation*, with relation to the *Nation of the Jews*, which was formerly a Nation ſeparated by God from all other Nations.

Reaſ. 16. That which tends to make the ſeed of the Woman and the ſeed of the Serpent one, and to yoak beleevers and unbeleevers together in Church Communion, and Worſhip, is contrary to the Scriptures, and therefore unlawful; But the forming and making of ſuch ſtinted *Liturgies*, or *Common-Prayer-Books* doth ſo; for it is the main end of making them, *viz.* to make all the people in a Nation to be in one form and way of worſhip.

Reaſ. 17. That which the wickedeſt people doe earneſtly deſire, and willingly obſerve, is commonly unlawful; but the wickedſt People doe earneſtly deſire and obey ſuch *Liturgies*, and *Common-prayer-Books*, *Ergo*. The Major is proved, *Exod.* 32. 1, *&c. Hoſ.* 5. 11. and in many other places; the Minor is ſufficiently proved by general and daily experience among us, for we find moſt of the
Jer. 50. 38 wicked (who care not for the pure Ordinances of God) as mad for this as the people were upon their Idols.

Reaſ. 18. Becauſe the beſt Rulers and Reformers in *Judah*, when they did reform, did no ſuch thing, but rather ſearched the Word of God, and brought back the people to Gods Inſtitution, and not ſetting up any of their own. See *Joſh.* 1. 8. with 12. 13. 2 *Chron.* 17. 9. & 34. 15. to the 21. *Nehem.* 8. 1, 3, 8. *Ezra* 6. 18.

Reaſ. 19. To put a *burden* or *yoke* upon the neck of Chriſts Diſciples which hee hath not put, is not lawful;

Acts

Acts 15. but to form and impose any such *Liturgies*, is to put a *yoke* upon the neck of Christs Disciples: for many of them (that are best able to judge thereof) have complained of them, as burdens and yokes.

Reas. 20. Because there can bee no blessing expected upon such *Liturgies* and *Forms*, because they are not commanded of God, for the blessings are promised to the observers, and keepers of his Commandements only, *Exod.* 23, 25. *Deu.* 7. 9. & 28. 2.

Reas. 21. Either such Liturgies or Common-Prayers are indifferent, or not indifferent; if indifferent, then they are not to be imposed upon Christians, but they are to be left to their liberty, as Christians were left by the Apostles; but if it be not indifferent, then unless a prescript can be shewed from God (it being in his Worship) it is no less than Will-worship, forbidden, *Col.* 2. 23. Acts 15. 24

Reas. 22. To joyn an imperfect thing with a perfect, (for to be a Rule) is to debase the perfect; but to form and impose Liturgies, or Common-Prayer-Books, is to doe so, *ergo* &c. The Major is an Axiom among the learned, as Bishop *Andrews* shews; the Minor is proved thus, The best Liturgies are imperfect (particularly the *English* Liturgie, as will abundantly appear in answer to the next Question.) and the Scripture is perfect, 2 *Tim.* 3. 15, 16, 17, and to use these at the same time, and for the same end (as is done as a Rule) is to joyn them together. See Doctor *Andrews* upon the second Commandement.

Reas. 23. That which was not among the Churches of Christ, neither in the Apostles days, nor for two hundred years after, is not lawful; but stinted Liturgies, or Common-Prayer-Books were neither in the Apostles days, nor for two hundred years after, *ergo*, &c. The Major cannot be denied; for proof of the Minor, *Tertullian*, * *Justin Martyr*, &c. clearly shew, that in their days there were no such, neither in *Constantines* time, for he made forms himself for his Souldiers, to use upon Lords Days, which doubtless hee would not have done, if there had been a Publick *Liturgy*. *Tertul.* Apol. chap. 39. The Christians, saith he, prayed, *Sine monitore quia de pectore*, without a prompter but their own hearts. * *Just. Mart. Apol.* 2. he who instructed the people prayed according to his ability.

Reas. 24.

Reaſ. 24. Becauſe the Elements and Rudiments of the World (as theſe are) tend to lead men from Chriſt, and into bondage again, which is abſolutely condemned, *Col.* 2. 8. *Gal.* 4. 3.

Reaſ. 25. Becauſe if in matters of Religion the Word of God only muſt, and doth prevail with, and bind mens Conſciences, then to impoſe any Tradition of men (which theſe Liturgies are) is to no purpoſe; but the former is true, *Deut.* 12. 32. *Matth.* 15. 19. and to ſet up a thing to no purpoſe, what wiſe or good men will endeavour?

Reaſ. 26. Becauſe this forming and ſetting up ſuch Liturgies, doth derogate from Chriſt, as hee is both Prophet and King, as if he had not left ſufficient means and Lawes for his Churches to be guided and ruled by.

Heb. 3. 6
Jam. 4. 12

Reaſ. 27. That which God doth not require is unlawful; but the forming of ſuch Liturgies, and impoſing of them God doth not require, therefore the making and impoſing of a Liturgy is not lawful; if hee doth require, ſhew when, where, and by whom, and the Controverſie is ended.

The main Argument for ſtinted Liturgies (or Common-Prayer-Books) ſtated in Objections, and briefly anſwered.

Object. 1.

That which is not directly, or conſequentially forbidden by God, is lawful; but Liturgies are not forbidden directly, nor conſequentially, therefore lawful.

Anſwer firſt, In Civil and meer indifferent things, the Major or firſt Propoſition will hold, but in ſpiritual things, and matters relating to the Worſhip of God, it is not true: for men are not to practiſe therein upon Negatives, but upon Poſitive and plain commands, or examples.

1 That under the Old Teſtament all things relating to the

the Worship of God, were to bee done according to the *pattern* given by God, as to *Moses* concerning the Tabernacle, Candlestick, Altar; so likewise *David* had the Pattern of all that he had (or did) *by the spirit, of the Courts of the house of the Lord, and of all the chambers round about*: and as he saith, *The Lord made me understand in writing by his hand upon me, even all the works of this Pattern.* Exod. 25. 9, 40 Numb. 8. 4 Exod. 27. 1, 2 1 Chron. 28. 11, 19

2 The form of the second Temple, whether you understand it *Typically*, or *Antitypically*, hath clear and full directions and prescriptions given by God. Ezek. 43. 10, 11, 12, 13, &c.

3 The Prophets directed the people in all things to observe the Word of God, and they that were the People of God obeyed that word. Exo. 34. 27. 33 Isa. 8. Ezek. 3. 4 Hag. 1. 3, 4, 13

4 In the days of the New Testament, *John* the *Baptist*, and our Saviour Christ, taught the People to observe nothing, but either what was written in the Scriptures, or what they had received from God. Jo. 17. 7, 8

5 *Paul* himself observes, and teaches all the Churches to whom he wrote, to observe (in their Worshipping of God) the same manner that was prescribed, and appointed by the Lord himself. 1 Cor. 1. 25 1 Cor. 16. 1

Secondly, If there be such a latitude granted in things relating to the Worship of God, that any thing that is not forbidden may bee introduced, what can hinder the Papists to bring in their five new Sacraments, Organs, Kneeling at the Sacrament, and a hundred such things, nay a Pope? and is it not upon that very ground that they, and the Bishops, ushered in all their Popish *Innovations*, and *Superstitions*. But the Minor is denied, *Liturgies* are forbidden (consequentially) I prove thus;

1 That which is not commanded (in matters of Gods Worship) is forbidden; but stinted Liturgies are not commanded, therefore forbidden; see the Major fully granted in the Assemblies Catechism, in the second Question on the second Commandement. The Minor cannot bee proved out of Scriptures, being an Innovation, and born out of due time, to have the Scriptures father or own it.

2 That which is a Tradition and Invention of men (in

Deut. 5. 32, 33
Mar. 7. 8, 9
Tit. 1. 14

the Worſhip of God) is forbidden in the Scriptures, but this is a Tradition and Invention of men (in the Worſhip of God) for who can or dare ſay, That any of theſe Liturgies are Oracles from God? If it bee ſaid, *That there is no Law againſt it*, and *therefore it is no ſin*. There is Law from the mouth of the Law-giver himſelf, who ſaid (to the *Jews*) *Why doe you tranſgreſs the commandement of God by your Tradition?*

Matth. 15. 3

Obj. 2. *The prudential determination of ſuch* Modes, *and* Circumſtances *as God hath left to Human determination is lawful; But a ſtinted form is ſuch, therefore lawful?*

Anſ. I grant that God hath left ſome *Modes* and *Circumſtances* to Human determination; yet conſider that there are either,

1. Meerly *Civil* and *Natural* (as matters relating to the outward man) or Civil and Politick Government, Or,

2 If there be any ſuch things left to the determination of men, (as to conſider of the fitteſt day or hour to meet, or the convenienteſt place, &c.) yet this is left to the determination of the *Churches*, and *Societies* of Chriſtians in their ſeveral places to determine, as occaſions fall out, and not to *Magiſtrates* or *Miniſters* only.

3 If here were authority left in the hand of the *Magiſtrate*, or any other ſort of men (which cannot be proved by Scripture) to appoint ſuch Circumſtances, yet how doth it appear that they may enjoyn and impoſe this under *perſonal*, or *pecuniary* puniſhment?

4 Liturgies doe determine more than Modes and Circumſtances, they appoint how all, or moſt of the parts of Gods Worſhip (as Prayer, adminiſtring the *Sacrament*, &c.) ſhall be done; but laſtly,

5 What if the Word of God doth direct in all the Circumſtances of Gods Worſhip, either by command, or example, then is there no need of ſuch Liturgies. But the Word of God doth direct in thoſe Circumſtances, as for place, *Jo.* 4. 23. 1 *Tim.* 2. 8. as in Synagogues, in Houſes, and on Mountains; for time, 2 *Tim.* 4. 2. 2 *Theſſ.* 5. 17. for geſture, &c. *Luke* 22. 14. *Acts* 20. 36. all which, with other *Circumſtances*, may eaſily be proved.

Obj.

Obj. 3. *There are many expreſs examples in Scripture for forms of Gods ſervice, therefore they are unquestionably lawful, as Pſalms, Songs, Praiſes, Bleſſings, and Prayers; as Pſal. 92. & 102. Exod. 15. Num. 6. Mat. 6.* particularly the Lords prayer.

Anſ. That there were *Pſalms, Songs, Praiſes, Prayers,* and *Bleſſings*, compoſed by the *Prophets*, and *Servants*, heretofore upon occaſions, is acknowledged. But yet,

1 That thoſe Holy men of God ſpake (and wrote) as they were moved by the Holy Ghoſt, and had ſuch a ſpirit of infallibility in ſuch things which no men ſince the Apoſtles days can pretend to. 2 Pet. 1. 21

2 What they then wrote (*viz.*) their Prayers, Pſalms, and Songs, &c.) are become Scripture, and are written for our learning. Rom. 15. 4 2 Tim. 3. 16

3 To argue from an extraordinary to an ordinary practice is not right, you may as well ſay, becauſe *Moſes* commanded every one to ſlay his Brother, therefore you may doe ſo, or becauſe *David* divided the Prieſts into four and twenty Courſes, other Kings or Rulers may doe the like with Gospel Miniſters; or becauſe *Moſes* and *David* wrote Canonical Scripture, therefore other Perſons may doe the like. *Ab extraordinario ad ordinarium non eſt conſequentia.*

4 For the Lords Prayer, though it bee not denied, but that it may be uſed by any godly men (though not in the way it is by moſt, at the end of their own) yet it will be hard to prove it to be a form. Becauſe,

1 It was declared by our Saviour at firſt as part of his Sermon on the Mount (which ſeems to be one of his firſt Sermons) and as a direction to pray, as he gives in the ſame place, and at the ſame time, direction to faſt, and give almes.

2 The two Evangeliſts doe differ, in relating the Prayer, in ſeveral particulars, and *Luke* hath not the concluſion, or the words, *For thine is the kingdom, and the power, and the glory, for ever. Amen.*

3 If it was given as a form enjoyned, and impoſed, then it was a ſin in the *Apoſtles*, and *Primitive* Chriſtians, Acts 4. 24, 25

and others since, not to use it constantly; But it doth not appear that the Apostles did use it all afterwards, though we read of the Apostles Joynt-Prayers, and of many of *Pauls* Prayers, and yet did not use that form.

Ephes. 1. 17, &c. Col. 1. 9, &c.

Obj. *But doth not Christ*, Luke 11. 2. *command his Disciples to say*, Our Father, &c?

Ans. The meaning seems to be this, that when one of Christs Disciples did desire Christ to teach them to pray, as *John* also taught his Disciples, Christ did send them to the direction which he had given before in his Preaching upon the Mount.

Obj. 4. *It is lawful to pray to God in set words, that wee find in Scripture, but so to pray is to pray in a form; therefore a form is lawful.*

Ans. For to use the same words in Prayer out of earnestness, vehemency, and Agony (and that by the Spirit) as *Christ*, and some of the *Prophets* did, at the same time, is no ground at all for men to form a whole Book of Prayer (without any such eminent impulsions of the Spirit.)

2 The Repetition of the same words was by the same Persons, and peculiar to them that spake them, and chiefly for that time, and therefore is no ground at all either to form Prayers for others, or to impose them upon others.

Ex particulari, non est Sylogizari.

3 From those instances you may better inferre, that no form is to bee used till a man is in such an *Agony*, or *Energy* of spirit as Christ and those men were in; but as I said before, to argue from an extraordinary to an ordinary is not good, nor from a particular to a general.

Obj. 5. *If it be lawful for the People to use a form, as they doe when they joyn with the* Pastor, *then it is lawful for the* Pastor.

Ans. How can the *extemporary*, *immediate*, conceived Prayer of the Pastor be a form to the People, since they know nothing of it before? but if that bee a form, such a form we will yeeld to, viz. an *unwritten*, *unprinted*, *unheard* of, and *Now-imposed* form.

Obj.

Obj. 6. *Christ hath left his approbation of such forms, proved,* Luke 20. 42, & 24. 4.

Anſ. There is nothing to that purpoſe in either of thoſe Scriptures, unleſs you make the citing of Scripture a proof.

Obj. 7. *But Christ uſed the ſame words thrice in Prayer?*

Anſ. See the anſwer to the fourth Objection.

Obj. 8. *But Christ did uſe a Hymn?*

Anſ. If by a *Hymn* be underſtood one of the *Pſalmes of Scripture*, why might not Chriſt and his Diſciples uſe it, by ſinging (the Pſalms being in Meeter) and according to the cuſtom of the *Jewes* eſpecially, ſince at that time the Church of the *Jewes* ſtood; but others underſtand by an *Hymn*, an *extempore Song*, as divers interpreters make that diſtinction between *Hymns* and *Pſalmes*, and *Spiritual Songs*; others underſtand by a *Hymn* no more than prai- ſing God, as the word is taken; and that may ſerve for an anſwer to that (which is ſaid) that the Apoſtles commanded it. On Col. 3. 16 As the ſame word is uſed, Heb. 2. 12

Obj. 9. *If it be lawful to uſe a form in Preaching, therin Prayer: but the former is true*; ergo *the latter.*

Anſ. When it can bee proved that it is lawful for any Preacher to write all his Sermon *verbatim*, and then Preach (or rather read it) ſo, without *addition*, *ſubſtraction*, or *alteration*, and afterwards print and impoſe it upon others, then I ſhall grant it to be lawful to make ſuch forms, and read them inſtead of Preaching, yea and Homilies too.

Obj. 10. *Becauſe it was the practice of the Churches in Scripture times, and downwards, to have ſuch Liturgies.*

Anſ. The Biſhops ſaid ſo, and thought to prove it, as Biſhop *Andrews* purſued in this inquiry ſo hard after Liturgies, that he thought he had gotten a *Jewiſh* one, which he ſent to *Cambridge* to tranſlate; but it was there ſoon diſcovered to be one made long after the *Jewes* ceaſed to be a Church, and ſo he himſelf ſuppreſt it; and had there been any ſuch in our *Saviours*, or his *Apoſtles* time, doubt- See *Smith.*

less wee should have found some mention of it in the Scriptures, that speak of their reading and preaching in the *Synagogues* of the *Jewes*, where we read of giving the Book of the Prophet *Esay*, but not Common-Prayer-Book.

Luke 4, 17

Obj. 11. *But a Liturgy or Common-Prayer-Book is good to help those that cannot pray, as Crutches to a lame man.*

Ans. It is rather a hindrance than help, for people would if it were not for such *Forms*, seek the Spirit of God, which would be given to help them.

2 Either these are to help those that have no grace, or those that have grace; not those that have none, for what good will *Crutches* doe to a dead man? (as every graceless or Natural man is.)

Ephes. 2. 1. 5
1 Tim. 5. 6

3 If he hath grace, then hee wants no Crutches, for hee is cured, and should doe with those *Crutches*, as lame Persons when they are cured in the *Bath*, hang up their *Crutches* on the Cross; so should they on the Cross of Christ. But,

4 If the *Lame* should use Crutches, yet that is no ground why those that God hath healed of their lameness should be tied to carry Crutches, or walk on them.

Quest. *But what Reasons or Objections have you against the English Liturgy, or Common-Prayer-Book, in particular?*

☞ *Ans.* In an English Book called *Smectymnuus*, published by divers godly and learned Presbyterian Ministers, as (Mr. *Marshal*, Mr. *Calamy*, Mr. *Newcombe*, Mr. *Spurstow*, and Mr. *Young*, about the year one thousand six hundred forty two, and this year one thousand six hundred and sixty reprinted, there are several Reasons (set down) against it (and also against Bishops) the former, or some of them I here insert. As,

☞ 1 It symboleth (that is, agreeth) so much with the *Popish Masse*, That the Pope himself was willing to have it used if he might but confirm it. I shall adde this out of the Book of *Martyrs*, *vol.* 2. *pag.* 667. Printed *Anno* 1631. when there was a Rebellion in *Devonshire*, in King *Edward* the

the sixth his days, he writes to them thus:

'*As for the Service in the* English Tongue, *it hath mani-*
'*fest Reasons for it, and yet perchance it seemeth to you a*
'*New-Service, and indeed is no other but the Old, the same*
'*words in* English *which were in* Latine, &c. '*And then af-*
'*terwards, if the Service in the Church were good in Latine,*
'*it is good in English.*

2 It was framed and composed on purpose to bring Papists to Church.

3 Because it is so much Idolized, called *Divine Service*, as I heard one lately say, that brought a Bible to a Book-binders shop to bee new bound, when the Book-binder said he could hardly bind it, and that he would sell a new Bible for a little mote money; The answer was, *That that Bible was worth twenty New ones*, and the only reason was, because the Book of *Common-Prayer* was in it. In *Shrewsbury* last *May*.

4 Because many distaste it.

5 Because it differs much from *Liturgies* in other *Churches*, and yet they are not enjoyned. I may adde,

6 Because it hath tended to maintain a lazie and scandalous Ministry.

7 Because it hath been a means to bring many godly Preachers and Professors under great Persecution and Suffering, some (as *Penry* and *Barrow*) to suffer Death; some Banishment, and many Imprisonment, Inditements and other troubles, either for speaking, and writing against it, or for not reading and hearing it.

8 Because it hath tended to harden many Papists in their false Religion, (by seeing us come so near to them in our way of Worship, as you find in Reason first) and ignorant scandalous people among our selves, thinking that they are true Christians by conforming thereto.

9 Because it teacheth things that are *Heathenish* (as to call the Days, and the Months) *January*, *February*, &c. and of the Weekes, *Sunday*, *Monday*, from the old *Saxon* Idols, &c. Jewish, as *Priests*, and as was added in the *Scots* Liturgy, *Altars*, *Sacrifice*, and Popish, as *Christmas*, &c.

10 Because it is a very unperfect form, there being many

ny things that men ought to pray for, as *assurance, sending forth Labourers into Gods vine-yard*, &c. which I cannot find in it.

11 Because there are so many unwarrantable things, (and offensive to good Christians) therein.

Q. What are those things in the Book of Common-Prayer that are unjustifiable in themselves, and offensive to good Christians?

Answ. 1. *Adding to*, and *diminishing* from the Scriptures in the very beginning of it, in the words, *At what time soever a Sinner doth repent him of his sins, &c.* which in the *explanation* and *direction* before it, is called one of the Sentences of Scripture, and they cite *Ezek.* 18. compare these words with the Scripture there, *vers.* 21, 22. and you will find both *adding and diminishing*, contrary to *Deut.* 4. 2. *Prov.* 30. 6. *Rev.* 22. 18.

2 Leaving many Books of Scripture out, and never to be read throughout the whole year, as *Levit*, *Ruth*, 1 *Chron.* 2 *Chron.* *Ezra*, *Nehem.* *Ester*, *Cant.* *Lam.* *Amos*, *Obad.* *Jonah*, *Nah.* *Zeph.* *Hag.* 2 *Thess.* 2 Epist. of *John*, 3 Epist. *Philemon*, This is contrary to 2 *Tim.* 3. 16.

3 Gross alterations and differences are between the Psalms in the Bible and those appointed to bee read in the Book of Common-Prayer, as in *Psal.* 14. in the Bible there is but seven verses, but in the Book of Common-Prayer there is eleaven; so in *Psal.* 106. & 30. it is in the Bible, Phineas *executed Judgement* (which is according to the Hebrew and Greek Translation, and according to *Numb.* 25. 7. & 8.) but in the Book of *Common-Prayer* he prayed. So in the *Psal.* 22. 31. in the Bible, and according to the Hebrew, *a seed shall serve him*; but in the book of *Common-prayer*, *My Seed.* So in *Psal.* 40. 9 in the Bible, and so in the Hebrew and Greek, and Latine Translations, it is, *I have preached righteousness*; but in the book of Common-Prayer, *thy righteousness*, adding the word *thy*.

4 Some Chapters are appointed to bee begun in the middle

middle of them (though but short) destroying the Connexion between the words going before, and where they begin; as (upon the Nativity of Christ) the third Chapter of *Titus* is appointed to bee read as the second *Lesson*, beginning at the fourth verse, which depends upon the third verse. So *Luke* 2. 10, which is connected to the ninth verse.

5 Appointing many Chapters to be read out of Apocrypha, as *Wisdom*, chap. 1, 3, 6, 9, 19, 22. *Eccluſ.* 19. 29, 38, 44. contrary (as the laſt Synod obſerve in their *Catechiſm*) to *Luke* 24. 27, 44. *Rom.* 3. 2. 2 *Pet.* 1. 21. and yet in the preface before the book, it is ſaid, *That there is nothing ordained to be read but the Scriptures*, &c.

6 In many places to call the Writings of the Prophets, and the *Acts of the Apoſtles*, and *Revelations*, Epiſtles, as *Iſaiah* 7. 17. & 40. 1. & 50. 5. & 63. 1. *Jerem.* 23. 5. *Joel* 2. *Acts* 1. 1. & 2. 1. & 8. 14. & 11. 17. & 10. 24. & 13. 26. *Apoc.* 7. 2. & 12. 7. & 14. as the *Epiſtle for the day of Chriſts Nativity, the Epiſtle for Innocents day*, &c.

7 Calling the Lords Day, and other the days of the week by the names of the old *Saxon* Idols, as Sunday from the Sun, Monday from the Moon, &c. Contrary to *Exod.* 23. 13. *Hoſ.* 2. 17. as before.

8 To dedicate days to the Angel *Michael*, and to the Apoſtles, and other Saints, contrary to *Exod.* 31. 15. *Gal.* 4. 10. *Col.* 2, 6, 16, 17. and to call thoſe Holy-days, and yet the *Sabbath-Sunday*, and one day to all Saints, which is anſwerable to what Heathen *Rome* did of old, and *Antichriſtian Rome* ſtill doth.

9 That the Miniſter is called ſo often *Prieſt* in it.

Obj. *But are they not called Gods-Prieſts, and Gods-Clergie*, 1 Pet. 2. 9. & 5. 3?

Anſ. Not the *Miniſters* diſtinct from the *People*, but the beleevers are called a *Royal Prieſt-hood*, and Gods *Clergie*, or *Heritage*, comparing them with the *Jewes*, Gods ſelect people: but it is not in that ſenſe that the Miniſter is cald a Prieſt in this book, but looking upon him, as one that belongs to a peculiar Tribe, & as they did uſually pray for

themſelves, as being of the Tribe of *Levi*.

10 That the people ſhould pray vocably, and audibly with the Miniſter, as in the Confeſſion, and other places, which is *confuſion*, and contrary to good order, 1 *Cor.* 14. 40.

11 That the Leſſons, Epiſtles and Goſpel ſhould be ſung, as you find in the explanation immediately before *Te Deum laudamus*, no ſuch command from God, nor ſuch practice in the Churches of God.

12 That *Te Deum laudamus*, or *Benedicite omnia*, ſhould be appointed to be read throughout the whole year, after the firſt Leſſon; and what is meant by retaining ſtill the Latine Titles (and thoſe which are commonly uſed in the Popiſh Nations,) but that we ſeek *uniformity* with them? But *what concord hath Chriſt with Belial, or what agreement hath the Temple of God with Idols?* 2 Corint. 6. 15, 16.

13 In that called *Te Deum*, there is a difference made between *Angels*, Cherubims, and Seraphims, making as the Papiſts doe divers (to wit, Nine) degrees of Angels, and likewiſe in ſetting days apart for *Michael*, and all the *Angels*, though it be very uncertain, whether by *Michael* be not underſtood Chriſt himſelf, by comparing *Rev.* 12. 9. with *Zech.* 3. 2. and *Judges* 8. 9. but were there ſuch an Angel, who hath appointed a day, or days to be obſerved to them? This is contrary to *Col.* 2. 18.

14 That in their *Canticle*, or *Benedicite omnia*, &c. after the ſpirit and ſouls of the righteous are called upon to bleſs the Lord; *Ananias*, *Azarias*, and *Miſael* are called upon to bleſs the Lord, as if they were not included in the ſpirits and ſouls of the righteous.

15 After the ſecond Leſſon *Benedictus* in *Engliſh* is to be uſed, and yet that is part of a Chapter (or ſecond Leſſon) to wit, of *Luke* 1. 68, &c.

16 In the *Creed*, making that part of one *Article*, That *Chriſt deſcended into Hell*, as if Chriſt had deſcended into the place of the Damned (as the Papiſts hold) contrary to *Mat.* 12. 40. *Epheſ.* 4. 8.

17 The

17 The Priest, and the People (whilst they are at their Service) saluting and complementing one with another, as in these words after the Creed, *The Lord be with you*, (saith the Priest) *And with thy spirit*, say the people.

18 The Minister standing up in the midst of his Prayers, between one Prayer and another.

19 The chopping and mincing of prayer between the *Priests* and the *People* in many places, which are like *Charmers* than Christian *Prayers*.

20 In that called *Quicunque vult*, where the Articles of the Catholick Faith are set down, one of them is, that *Christ descended into Hell* (and some other expressions liable to exception) and yet in the last verse thereof it is said, *Except a man beleeve faithfully he cannot be saved*, and yet many Heathens, and others, that doubtless never heard, understood, nor could beleeve several things therein, may be, and doubtless will be saved.

21 The Lerany is to be read upon *Wednesdays* and *Fridayes*, and at other times when the *Ordinary* shall command; and why upon *Wednesdaies* and *Fridaies* unless to comply with the Papists? and why at the *Ordinaries* command? Is not every Minister of Christ as fit to judge when 'tis meet to read it, as well as the *Ordinary*?

22 The Minister propounds the matter of Prayer, but the people pray, *Good Lord deliver us*; *We beseech thee to hear us good Lord*.

23 Many *Tautologies*, the words, *Good Lord deliver us* used eight times; and the words, *We beseech thee to hear us good Lord* used one and twenty times; contrary to *Mat. 6. 6.* and using the Lords Prayer four times, or more, in Morning Service.

24 From *Fornication*, and all *other deadly Sins* (including a difference, as the Papists doe between Venial and Mortall Sins) though all sins be deadly, or deserve death, *Rom. 5. 12. & 6. 23.*

25 Praying against *sudden death*, which is no where commanded in the Scripture, but rather the contrary.* See *Eccles. 9. 12. Mat. 13. 33, &c. Luk. 12. 39, 40, 45, 46.*

* Some of the Ancients prayed for it.

And what doth this but confirm ignorant Proteſtants (as well as Papiſts) in thoſe Principles, that *Repentance* is in their own power, and that Repentance muſt bee a mans *laſt Act*, or elſe he cannot be ſaved? by which they exclude all thoſe that dye ſuddenly (eſpecially violently) from Salvation; which likewiſe is contrary to 1 *Sam.* 4. 18, 19, &c. *Job* 21, 24, 25. *Eccleſ.* 9. 2.

26 That they deſire to be delivered by Chriſts *Circumciſion*, *Baptiſm*, *Faſting*, and *Temptation*; ſome alſo take exception at the word By, being uſed as in an Oath, eſpecially ſo many times as there it is.

27 There's a Prayer, *That God will bring into the way of truth all ſuch as have erred*; whereas ſome are not to be prayed for, *Joh.* 17. 9. 1 *Jo.* 5. 16.

28 They pray for a ſort of people called *Curates* (a Name and Office not known in the Bible) diſtinct from Biſhops, and Paſtors. Note here the *Biſhops* and *Curates* are not looked upon as Paſtors (that is Feeders) and indeed they are not, for the one is a *Starver*, the other a *Biter* and *Slayer* of the ſheep.

29 The taking of Gods Name ſo many times irreverently in their mouthes, as *Lord have mercy upon us*, *Chriſt have mercy upon us*.

30 That the Collect for Chriſtmas Day (as they call it) is to be read till New-years Day, and yet the *Collect* is thus, *Almighty God, which haſt given us the only begotten Son to take our Nature upon him, and this day to be born of a pure Virgin*; What, could he be born that day, and every day of the ſix following too? The like concerning *Whitſunday*, concerning the deſcenſion of the Spirit, is to be read the *Monday* and *Tueſday* following. But it is more than all the Learned *Clerks* either in *England* or *Italy* can prove, that Chriſt was born either that Day, or that Month called *December*, but rather in the *ſeventh Month* called *September*, which might be figured and held forth by the Feaſt of *Tabernacles*, which was upon the fifteenth day of the Month, *Levit.* 23. 34. and the *Jews*, and divers learned Chriſtians, held, and ſtill hold, that the firſt

day

day of that Feast shadowed his Birth, as the last or eighth day his Circumcision; and *John* seems to allude to that in *John* 1. 14. *John* 1. 14. ἐσκήνωσεν ἐν ἡμῖν.

31 At the *Purification* of *Mary*, the Collect, *That as thy only Son this day was presented in the Temple*; which is as uncertain as the other: for if the thirty three dayes according to the Law, that the Woman was to continue in the bloud of her Purifying, did begin when Christ was born, then they were ended six or seven days before that time of Purification; if those thirty three dayes begin after the day of Circumcision, then the day now observed is not probably the very day.

32 That the Priest is appointed to stand at the *North-side of the Table*, this is done, as many other things, in imitation of the *Ceremonial Law*, Lev. 1. 11.

33 That the People were to kneel at the reading of the Ten Commandements, contrary to *Nehem.* 8. 2, 3, 5. and yet afterwards when the Minister is to pray, he is appointed to stand up.

Obj. But the People kneel because of their praying, Lord have mercy upon us?

Answ. But who hath appointed them to doe that?

34 Offerings are appointed to be paid to the Curate, which is to continue still that Ceremonial Law that Christ hath abrogated, *Col.* 2. 14. *Heb.* 9. 10.

35 By adding (in the Administration of the Communion) words of their own, to the words of Christs institution, as, *Preserve thy body and soul into everlasting life*, See *Mat.* 26. 26, 27, 28. *Luk.* 22. 19, 20. 1 *Cor.* 11. 24, 25.

36 The Priest is appointed to kneel at one Prayer, and yet to stand at the very next; and why not kneel or stand at both?

37 The People are to receive the Sacrament kneeling, (an unseemly gesture at Supper) like the Papists, and not like Christ and his Disciples, *Mat.* 26. 21. *Mar.* 14. 18.

38 The Priest gives it to every one in particular, and saith, *Take and eat this in remembrance that Christ dyed for thee*; contrary to the way and words of Christ, who said

to the Disciples in generall and not to every individual, and particular man; *This is my Body which is given for you, and divide it among your selves*, 1 Corint. 11. 24. *Luke* 22. 17, 19.

39. That all the People must partake three times a year at least (and why not every Lords Day, or every Month, as the Primitive Christians did?) and yet in Cathedral, or *Collegiate Churches*, where be many *Priests* and *Deacons*, they shall receive Communion with the Minister every Sunday at least, and why should that difference be, unless the Priests would receive it more for their Bellies sake than their Souls? Have not the common people need to remember Christ as often as they, or would they make a Church of Clerks, distinct from a Church of Christians?

40 That every one must reckon at Easter with the *Parson, Vicar*, or *Curate*; where find you that Christ, or his Apostles did ever reckon so? or in what Bible doe you finde the word *Parson, Vicar, Curate*, or either of them?

41 Though they confess, that in the Primitive times Baptism was administred twice a year (*viz.* at Easter and Whitsunday) and yet it is ordered, that the *Pastors* and Curates shall often admonish the people, that they defer not the *Baptism* of Infants longer then till the *Sunday*, or other Holy-day next after the Child be born, &c. doth not this savour strongly that Baptism is looked upon as necessary to Salvation?

42 This is to be done upon *Sundaies*, or other Holy-days; where note, that the Lords Day is called *Sunday*, and the other days *Holy-days*, and who appointed or Consecrated those days? Not Christ, nor his Apostles, nor the Primitive or Apostolical Church, for we erre in observing such days as were introduced by men, yea all Holy-daies, or Feasts appointed by God, except the Christian Sabbath, *Gal.* 4. 10. *Col.* 2. 16.

See *Beza's* notes upon Gal. 4. 13

43 If necessity require, that children may at all times be Baptised at home, Christ and the Apostles mentions no such necessity, and *Austin* and *Ambrose* would not have been

been without Baptiſm till they came to bee about thirty years of age, if in thoſe times they had judged ſuch a neceſſity of Baptiſm.

44 That the *Red Sea* figured Chriſt's holy Baptiſm, (not his Water Baptiſm, if his Baptiſm of Sufferings) rather ſignified the miſerable ſtate of Sinners by Nature, out of which Chriſt leads them.

45 That God did by the Baptiſm of Chriſt ſanctifie the *River Jordan*, and all other Waters, for the Myſtical waſhing away of all ſin; there is no Scripture for this, but on the contrary, 1 *Pet.* 3. 21.

46 To uſe *God-fathers*, and *God-mothers*, and they anſwer inſtead of the childe, no ſuch thing practiſed in Chriſt, or in the Apoſtles times. See *Matth.* 3. 6, *Mar.* 1. 8, 9. *Luke* 7. 29. *Joh.* 1. 33. *Acts* 2. 8. & 18.

47 The *Croſs in Baptiſm*, that hath more warrant from the Pope than from Chriſt, or his Goſpel.

48 The Miniſter both in his ſaying to the People, and in his Prayer ſaith, *That the Children were regenerated* (meaning by Baptiſm) whereas they ſhould bee regenerated before they are baptiſed. *Acts* 8. 37. & 16. 14, 15, 16 31, 32, 33. *Mat.* 3. 8, 9. *And I certifie you* (ſaith the Miniſter) *that this Childe which being born in Original ſin, and in the Wrath of God, by the laver of Regeneration in Baptiſm, is now received into the number of the Children of God, and Heirs of everlaſting life, and doubt not that he hath given unto him the bleſſing of eternal life, and made him partaker of his everlaſting kingdome*; ſo in the Catechiſm, The Childe anſwers, *Wherein I was made a member of Chriſt, a childe of God, and an inheritor of the Kingdom of heaven.* If every childe be made ſo in Baptiſm, then ſure every one that is baptiſed muſt be ſaved, or elſe they may fall from a ſtate of grace; but neither of theſe are true.

49 That the God-fathers and God-mothers did give the childe his name, whereas the Parents ſhould doe it, *Gen.* 39. 32, 33, 34. *Luke* 1. 60, 63. 1 *Sam.* 1. 20.

50 The Childe being asked, *How many Sacraments?* the anſwer is, *Two, as generally neceſſary to Salvation*; where

is implyed, that two are necessary, and more than two may be, though two may suffice.

51 After the Confirmation, the direction is, None shall be admitted to the Lords Supper, but those that are confirmed; there is no such prohibition in Scripture, and if it were, what should the greatest number of people in most Parishes (who are never visited, nor confirmed by the Bishops) doe?

52 The Bishop saith, *We have laid our hands*, when hee himself only hath done it; mark, how ambitious the Bishop is of speaking in a Kingly stile.

53 Matrimony called frequently Holy, though it bee true, that in opposition to Uncleanness, and Whoredome, it may be called Holy, yet it may be suspected, lest hereby a complyance with the Papist (who make this one of their Seven Sacraments) is intended.

54 It is said there, *That as many as be coupled together otherwise than Gods Word doth allow, are not joyned together by God, neither is the Matrimony lawful*; in what sense the Matrimony is unlawful, or to what end those words are mentioned, is very doubtful. It is true, there may be divers things in Marriage unwarrantable by the Word of God, as for a Beleever to marry an unbeleever, or true Christians to marry Idolaters, or for Children to marry without Parents consent, &c. But yet Marriages are appointed, (as Christ saith) by God, and when once made, there is no ground of divorce except adultery.

1 Cor. 6, 7
Mat. 19. 9.
Cha. 5. 32, &c

55. Tying Marriage to the Minister, and so making it Holy, which in it self is but Civil and Natural, and did belong rather to the Civil Magistrate, than to the Minister, *Ruth* 4. 11, 12, 13.

56 The using of the Ring in Marriage, which in it self may be indifferent, yet making it essential to Marriage, it ceaseth to be indifferent.

57 The man in Marriage promiseth to the woman, that with his body he will worship her; though there bee civil worship, yet it is due to a Superiour, and not to an inferiour, or equal, as the woman is.

58 There

58 There is one Prayer to bee omitted by the Miniſter where the Woman is Paſt Child-bearing; ſure they are very skilful *Parſons, Vicars*, and *Curates*, that can judge what Women are paſt Child-bearing, but no great matter, for they bear neither leſs, nor more, for their praying for them.

59 The new married perſons the ſame day of their marriage muſt receive the Communion, they that will underſtand Rule or Reaſon for this practice, muſt goe to *Rome* at leaſt.

60 In the Viſitation of the Sick, the Miniſter ſaith, That Chriſt hath left power to his Church to abſolve all Sinners which truly *Repent*, and *beleeve*; ſure if hee hath given power to his Church, yet he hath not given power to any Parſon, no nor Pope, to ſay what hee doth adventure there to ſay, *I abſolve thee from all thy Sins*.

2 The power that Chriſt hath left in his Church to abſolve, is to bee exerciſed in *reſtoring* and *receiving* (the Members that were before caſt out for ſin) upon their repentance, 2 *Cor.* 2. 6, 7, 8, 9. *Gal.* 6. 1. *Matth.* 18. 18. 1 *Cor.* 5. 5.

61 To give the Communion when a man is ſick at home, and in the time of Plague, &c. upon ſpecial requeſt of the diſeaſed perſon, the Miniſter may only communicate with him, ſuch a communion is not warranted by the Word of God, and to adminiſter it thus cannot but be Popiſh, both in the end and manner. Private Communion.

62 Appointing ſinging at Burials, which is contrary to the rule preſcribed by the Apoſtle, *James* 5. 13.

63 To ſay of every one buried, *This our dear Brother here departed*; they have a large faith that can beleeve that all they bury are ſuch, who will rather than loſe their Fees bury all that are hanged, nay thoſe that hang themſelves; I would adviſe ſuch to bury none of the Sectaries, leſt at their burial they confeſs what in their life they did deny (*viz.*) to count them brethren. At Burials.

64 Churching of Women, miſ-applying that, *Pſal.* 121. to the Woman, which is meant of the Church of God.

65 The Woman muſt offer accuſtomed offering, is not this to bring them back to the Law of *Moſes*? Lev. 12. and this is to lead ſilly women away according to that Scripture, 2 *Tim.* 3. 6.

Commination. 66 That in the Primitive Church there was a godly Diſcipline, that at the beginning of Lent ſuch perſons as were notorious Sinners were put to open Penance, &c. Are not theſe words as Hony and Wine to the Papiſts, to grant them at once *Lent* and *Penance*, and their Church to be the Primitive Church? *Sed ab Origine non fuit ita.*

67 That Diſcipline is much to be wiſhed, Is not that to wiſh *Penance*, to wiſh *Popery*? for the Papiſts commonly tranſlate the word *Repent*, *doe Penance*; ſo after denouncing the Judgement they ſay, *Let us ſeek to bring forth fruits worthy of Penance*, which is otherwiſe rendred in *Mat.* 3. 8.

68 In the Prayer appointed, ſaid at the point of death (Mark, not prayed) they teach the poor people that are ignorant to pray in Latine, *In manus tuas commendo ſpiritum meum*; and again, *Domine Jeſu accipe ſpiritum meum*; this is not to pray with underſtanding, as the Apoſtle ſpeaks, and what is this but to aſſure the Papiſts that the perſon deceaſed dyed with their faith in his heart, as well as their language in his mouth?

Reaſons againſt Dioceſan, or Lord Biſhops.

1 BEcauſe the Lord hath forbidden Miniſters to bee Lords (as Dioceſan Biſhops are) once Gods Heritage, 1 *Pet.* 5. 3.

2 Becauſe there were divers Biſhops in one Church, and in one City, *Phil.* 1. 1.

3 Becauſe Miniſters are to bee ordained in every City, *Acts* 14. 23. *Tit.* 1. 5.

4 Becauſe that Dioceſan Biſhops cannot perform the duties

duties required of Gospel Ministers, as to know their Flock, watch over them, feed, comfort, resolve their doubts, and visit them when they are sick, as the Scriptures require of Bishops, 1 *Thes.* 5. 12, 13. *Heb.* 13. 7, 17. *Act.* 20. 28. 2 *Cor.* 1. 4. *Jam.* 5. 14.

5 Because there is no difference made in the Scripture between Bishops, and other Gospel-Ministers, *Acts* 20. 7. *Ephes.* 4. 11. *Mat.* 9. 37. *Col.* 1. 23. *Phil.* 1. 1.

Obj. *But* Timothy *and* Titus *were Bishops, and had greater power than ordinary Ministers, as may appear in the Epilogue of* Pauls *second Epistle to* Timothy, *and to* Titus.

Ans. 1. It is very questionable, whether any of those *conclusions* or *directions* were written by *Paul*, it is certain some of them were not.

2 There's no Scripture shews, that either *Timothy* or *Titus* were either Lords, or *exercised* any Dominion over the faith of the Saints, 2 *Cor.* 1. 1. 24.

3 If they did more than other ordinary Ministers, in visiting and helping to govern divers Churches, it was either as they were Evangelists, or the Messengers of the Apostles and Churches, 2 *Tim.* 4. 5. 2 *Cor.* 8. 19.

How much the former or present Bishops of our Nation (some few godly men excepted, whom I judge not) differ from *Timothy* and *Titus*, is easily discerned by the following Parallel.

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1 Learned men, that is, true Disciples.	But Diacesan Bishops were, and for the most part are	Unlearned, [illegible] undisciplined, as *Peter* saith, 2 *Pet.* 3. 16.
2 Qualified doubtless according to those Qualifications in 1 *Tim.* 3. & *Tit.* 1.		Not so qualified.
3 Elected by the suffrages of the people, as *Act.* 14. 23.		Come to their places by Humane favour, or Simony.
4 Ordained by the Apostles, 2 *Tim.* 1. 6.		Ordained by the Arch-Bishop, and hee by the Pope, as godly *Cranmer* confessed.
5 *Timothy* and *Titus* Ordained such as were rightly qualified, and not suddenly.		But these like *Jeroboam*, 1 King. 13. 33. made and consecrated whoever would.
6 Humble, painful, unworldly, and persecuted.		Proud, sloathful, worldly, and persecutors.
7 Such who care naturally for the state of the Saints, *Philip.* 2. 20.		Such as care for themselves, and the world.

Timothy and *Titus* were

FINIS.